

THE BAPTIST.

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Finish every day and be done with it. You have done what you could. Some blunders and absurdities no **Thoroughness.** doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

The zealous follower of John Wesley who declared—in a union meeting, of all places!—

Methodical. "I believe that Methodism will continue as long as God continues," was right in his statement, if not in his meaning. God is a God of method, of order, of law, and this in the spiritual as well as in the material world. This is our hope and our security if we are his. A fickle, immethodical, orderless God is unthinkable. The divine "methodism" is eternal because there can be no change in the divine nature.—Ex.

A consecrated pastor of a struggling church came into the office of the Foreign Missions Rooms at Richmond, Va., a few days ago, to say that although his church had taken a collection for Foreign Missions sometime since, for some reason (maybe on account of the weather) it was not satisfactory. He expressed his purpose to take another immediately. This incident raised the question: Are there not others who have not taken a satisfactory collection, but who could and should do so this month? Nothing is done until it is well done.

"Foolish words often have just enough of truth in them to make the best reply to them a recognition of that truth. So when the rich young man told Jesus that he had fulfilled all the commandments of the law, Jesus did not laugh at his foolish self-conceit. He simply accepted the answer as approximately true, and told the young man what he must be perfectly prepared to do since he was so virtuous. So it is told of the great Puritan preacher, John Cotton, when he had angered certain lewd fellows of the baser sort by preaching openly against their wrong doing, that one of them shouted after him in the street, 'Thou art a fool, old John Cotton, thou art a fool!' The old man simply turned and replied, 'I am, I am! God make both thee and me wiser than we are.' Thus to recognize the truth in the fool's folly,—how much stronger was it in reply than all the denials that were ever made!"

In the city of Canton, in our State, on April 28-30, occurs the State Sunday School Convention. The interest is already beginning to grow, and the prospect is for a large attendance of ministers and Sunday School workers. Mr. Marion Lawrence, General Secretary of the International Sunday School Convention, will be one of the speakers. Also Mrs. Mary Foster Bryner, International Field Worker. For programs and further particulars, apply to the State President, Isaac D. Borders, Brooksville, or T. L. Truwick, Chairman, Crystal Springs.

Going to Canton?

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children, if he or she expects to see them become fitted to play the part of men and women in our world. If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord—to do the work of the Lord in the world as we find it; to try to make these things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward, by the man who, in the fullest sense of the word, is a true Christian—like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact, as well as in theory, "doers of the word, and not hearers only."—Selected.

Be Brave.

"I always like to talk things over with Mary when I am in trouble," said one woman to another. "She understands, and it's a comfort to tell things to somebody who cares enough for you to be troubled by everything that troubles you."

Sunshine or Shadows.

"Yes, that is sharing half your load with her," said the other; "but has Mary no loads of her own to carry?" Then, as if she feared the question might sound intrusive or unkind, she added: "I have learned to think of that of late years, because I had a brother who was to me what your sister is to you. He was one of those on whom others naturally lean—wise, strong, tender, and patient—and I carried my griefs and worries to him, always sure of sympathy. Not until his brave life ended did I realize how many heavy burdens of his own he had been bearing. Business cares and reverses, grave family anxieties, increasing physical disability, and the knowledge that disease was surely eating

his life away—all this had been pressing sorely upon him. I know that many a weary day, which possibly I might have brightened a little, I had made his burden heavier by the weight of my own. I never think of his dear, kind face without wishing I had carried him my sunshine instead of my shadows."—Baptist Union.

A Mormon girl let out these remarks relative to unmarried women: "But they are doing wrong. They are being wicked, every day, or else they are very ignorant."

Outrageous.

I presume most of those whom you know are ignorant of the true way. You are speaking of people who are out of the true church. Every member of our church knows that God made women for a work that they cannot do until they are married, and the work is waiting for them, and God wants it done. Haven't you been taught that the air is filled with little immortal spirits waiting for bodies, and that they will be forever lost unless bodies are given to them? Because God's plan of salvation is that it must be secured through tabernacles of clay. Besides, we all know that our only way of salvation, as women, is by being sealed to men. Your unmarried women that you talk about will be forever lost if they stay unmarried, and the little, bodiless souls that they could help to save if they were married will be lost, too. I think that is an awful responsibility for a woman to take just for the sake of escaping a little trouble here, don't you?"

"No suffering is more severe than mental suffering. Let it arise from causes that are

"Reasonable Care"

imaginary, or from causes that are real, the agony transcends the pains of the flesh. Christian humanitarianism, recognizing this, establishes hospitals for the insane. Formerly such institutions were but places of brutal incarceration, now they are hospitals. But there is a mental suffering which no hospital can reach. Its very existence is often unknown to any but the sufferer. It has been inflicted by the words, the looks, or the "cuts," of those who would not even scratch a neighbor's flesh with a pin. In his inaugural address, Governor Pennypacker of Pennsylvania suggested that "there should be liability in damages for the physical and mental suffering caused by publications made without 'reasonable care'" But the leers, the suspicions, the sharp words, of personal acquaintances, cannot be legislated out of life. A Christian therefore ought to be on his honor to exercise "reasonable care" in his daily intercourse with his fellow-men. He ought to be above needing the reprimand of the State."

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No communication will be printed unless it is accompanied by the name of the author.

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The Future of Church Music.

As all Western life became new under the breath of the Reformation, it is not strange that the German, Swiss, and English Reformations should have overlooked the spirit of song. Paul Gerhard, who lived 1606-1674, was the greatest German hymnist. He wrote 3,000 hymns. Think of that man's tuneful soul! In England poetry was, at this very time, in full flower. Within fifty years after 1588, no less than two hundred and thirty-three poets and dramatists were in England; yet few English hymns appeared. The "psalmody" was used. Sternhold and Hopkins' version being used in the churches. Tate and Brady published a new version in 1696. Dr. Watts, almost a giddy scholar, published his hymns in 1707-1709, and became the father of English hymnody. And John Wesley, who was a great poet, as well as preacher, greatly enriched hymnody by his published hymns between 1739-80.

We cannot go further with this survey but simply step over the long interval (long in great events) to the Victorian era. We have before us a sweet volume of Victorian Hymns, which we wish to note in a brief manner. It is not uniformly good. No volume of poems is. Some of the hymns are weak to the degree of childishness; others are strong and noble. Let us select a few hymns, giving the first lines:

"Abide with me; fast falls the eventide."
"Come ye thankful people, come." (harvest hymn)

"Crown him with many crowns."

"I bring my sins to thee."

"I hear the voice of Jesus say."

"I lay my sins on Jesus."

"Jesus calls us o'er the tumult."

"Now the day is over."

"Savior, again to thy dear name we raise."

"Savior, like a shepherd lead us."

"Sleep thy last sleep."

"There is a green hill far away."

"O Sacred Head, surrounded."

We wish this volume of Victorian Hymns

(published by Kegan Paul, French & Co., London) might come into the hands of our Baptist preachers. At the same time we are conscious of the fact that this book can be of only a partial service. The "Annotated Hymns," in Chas. Robinson's great book, is worth its weight in gold. There is a piece of work worthy of its master. But it is with hymns as with poetry, and literature, and theology. If you want the best view of the subject, you must study the best books. A volume like "The Lands Domini" (published by the Century Co., N. Y.), well studied, thought through, sung through, prayed over, will give you a taste for hymns that will make you rebel against offering an inferior poem, an inferior song, to your God. It may seem ungrateful and ungracious in us to criticize popular hymns of the lower order. At the same time, we know of no way to get people divorced from an unworthy object, except by showing up its unworthiness. Whatever lowers or cheapens your soul and its religion is unworthy of your attachment.

How long is it to be before we shall really worship God in the service of song? At this time, much of our singing is designed to please the ear of men; and singing may be the very occasion of dishonoring God; for how can we take His name on our lips and fail to reverence Him, without taking that name in vain? Shall we make void that name in the very act of worship?

We are aware that improvement to be sure must be general. Choice preaching, earnest praying, will demand choice singing choice hymns—the best in the world.

We are opposed to operatic music in church because it offends us; it makes us think of the theatre, and we are opposed to the theatre straight through. We are opposed to silly, sweetest hymns, because we are too sensible to indulge in them; and we know that God is not honored by them, but rather dishonored.

But the voices; how about them? Leaving the towns and cities out of account, few persons try to make the service of song at worship what it ought to be; most people sit with their mouths closed, unless a hymn they learned in infancy is being sung. This comes perilously near to being contempt of worship. An honest effort to worship God must be pleasing to Him. We know that many men have spoiled their voices by using tobacco. This is an awful sin, to mar the gift of vocal utterance, by the use of a filthy, poisonous weed, that makes the head reel and the stomach cast up its food, at the first.

Then there are voices that are neglected, undeveloped. As to the future of church music—that depends. Much depends on the preacher, who has had pride enough in God's worship to make it as glorious as possible. Much depends on the people who so respect every exercise of the soul as to strive after the most educative, the most noble, the most Christian utterance, even in small things—down to the selection of a hymn.

Sing not too loudly, but sing musically. Practice alone, and help others at wor-

ship.

Never sit down while others stand in song, unless you are a cripple, or very aged.

Remember that a good hymn is as easy to learn as an inferior one.

Remember that it is the Triune God you worship.

Notes and Comments.

Everybody ought to read the Bible every day of his life.

That is right; never forget to visit your pastor and his family. They have lonely hearts to be comforted often times too.

March rains have hindered collections for foreign missions, but Baptists can do a mighty work in April. They must do it.

Every Baptist who moves from one community to another ought to take his church letter with him and "put it in" the first day he arrives.

Most of our pastors lead their churches in contributions to missions. As a rule, they are not content to preach a big sermon then back it up with a small contribution. \$1.00 is ten times too small, at least, for a pastor to give, who enjoys as much as a \$500.00 salary.

D. D. is rightly interpreted to mean "dead dog" when a man has to sneak around like a cur, and through some "friend at court," have some "cross-road university," through the numerous recommendations of "able" men, bestow the hollow thing upon him. Whoever heard of "Dr." C. H. Spurgeon? But then he was a man!

The blessings of God on our foreign mission work are wonderful. Year after year the reports of conversions have grown greater. We may expect to hear good things at the Convention in Savannah, but, brother, has your church a part in this year's work? What about the collection? Have you done your best to show your appreciation of these blessings?

Now is a word that ought to be sounded in the ear of every missionary Baptist. The clock has struck eleven. Soon, the 30th of April will be upon us, when the books of the Foreign Mission Board will close for the year 1902-03. Now, during the few days that remain, every church should do its best to make a good collection for God's work. Let us all get to work now.

The dispatches say that, when the levees broke below Greenville, that august body, known as the "Mississippi River Commission" on board the palatial steamer, "The Mississippi," steamed up and watched the waters in their mad rush upon the country below. Of course the people who lost all they had in the flood (save their high "Commission") will be somewhat consoled when they learn that the "gorgeous spectacle" was witnessed by the "Mississippi River Commission"! And, if they could now learn that the "Mississippi Railroad Commission," were beholding the same, doubtless it would be hard for them "to restrain their joyful emotions." What do the people care for floods and railroad inconveniences, so long as their "Commissioners," on land and water, are faring sumptuously every day!

So soon as the information has been received from the railroads, which will be now in a few days, all needed information about the trip to Savannah will be given. In the meantime, just send your names right on to Brother W. P. Price, Jackson, who will give out full information in due time—so soon as it is furnished him. It will be one of the very greatest of all our great meetings, as everything now goes to show.

The Foreign Mission Journal for April contains a number of very interesting letters from our missionaries. Tidings come from almost all fields of the blessings of God in the conversion of souls. God is plainly calling us to go forward, but that will be possible only as the men and the means are furnished by the churches. April ought to witness great collections for the Master's work, and let us not forget to pray the Lord of the harvest to send forth laborers into his harvest.

The Texas legislature has passed a law, and the governor has approved it, which forbids any man to stay on Texas soil and bet on a race that takes place anywhere in the world. To do that he must get outside of Texas. This is a long stride forward in behalf of the boys. Of course the "turf-men" and their henchmen are standing around the streets with clubs and cursing Texas blue—but they are not betting on races anymore, no not in Texas. Let all other States do likewise.

President Roosevelt, "in the finest train that ever left Washington," is off on a 14,000 mile jaunt out west. As everybody knows, he is not out for his health; but every citizen of the great Republic will wish him a pleasant time socially, and a safe return. Of course, having recently been on a great bear hunt, in Mississippi, not far from "Indianola," he will not come this way again—not very soon, he won't. But, if he has one drop of manhood left in him, he ought to let it assert itself by giving the long suffering people of Indianola relief.

France has a stronger government than anybody has thought she had. After having paid \$7,000,000 and more, a year, from time immemorial, into the treasury of the vatican, she rises up and rescinds the tax and expels 200,000 monks from her borders in one breath. Surely, in his old age, the lines are not falling to Leo in very pleasant places. With France after the Monks and the Philippines after the "Friars" Popery is beginning to have a hard time of it—in times past having sown the

wind she will reap the whirlwind! The sooner the better for the world.

Dr. John A. Broadus once called attention to the fact that the only specific prayer Jesus laid upon his disciples was "Pray ye the Lord of the harvest to send forth laborers into his harvest." He also said that this was very frequently neglected. Our harvest fields in China, Japan, Africa, Italy, Mexico and Brazil are ripe. Let us pray God to send forth laborers and let us contribute now, while the harvest is white, to send forth those whom God has called to this work. There are a number of choice workers applying to our Foreign Mission Board to be sent out. Shall we send them? God certainly calls on us to send them, as He has called them to go.

Too Bad.

I have received through the mail two anti-prohibition pamphlets. This shows that the anti-prohibitionists are on the move. The same literature, I suppose, has been mailed to hundreds of others, in fact, I guess the State will soon be flooded with it.

One of the pamphlets is devoted chiefly to showing the effects of prohibition on the development of States. The States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut are especially dwelt upon to show that prohibition causes a reduction in the per cent. of the increase of population, and therefore prohibition is a bad thing for the State. Of course the writer, who for reasons better known to himself, did not put his name to this pamphlet. Could find no other cause for the fall in the per cent. of increase of population but prohibition, as he is especially engaged in the anti-prohibition business.

Now if it was true that there was a fall off in the per cent. of increase of population in those States on account of prohibition, what kind of citizens did they lose? If a man is so far gone as to leave a State because she passed prohibition laws, who gets the best end of the bargain, the State that lost the liquor drinker, or the State that sells whisky and has an increase of the per cent. of population made up of drunkards and inebriates? It is quite evident that the State that loses citizens by removal on account of prohibition did not lose any citizens who are sober and temperate. However, it may be that would have been a very easy matter for this unknown writer to have found other ways more reasonable for accounting for the decrease of per cent. of population in those thickly populated States of the East if he had wished to do so. But accepting this statement to be true, if prohibition has the effect to cause drunkards and inebriates to move out, for the sake of everything that is desirable let us have prohibition.

Now let us see how the matter stands in Mississippi. What has prohibition done for our State? The population of the State of Mississippi in 1880 was 1,289,600, in 1900 1,751,250, an increase of nearly half a million, the greatest increase

of any previous period in her history. And yet prohibition has existed during these last ten years in Mississippi in every county in the State save twelve. And this increase of population is a better class of people than those who move to a State because intoxicating liquors are sold. Give us constitutional prohibition and I think we will show an increase at the end of the next decade of over a million. Perhaps the anti-prohibitionists will say that the same moral laws that regulate matters in the East operate differently in the South. Then give us a little more prohibition. Since we have had prohibition in Mississippi we have built a million dollar capitol and paid for it, taken up or cancelled a large amount of bonds, increased the public schools and the taxable property of the State has doubled in value.

Yes, let the call come from every quarter resounding over the hills and valleys, *More prohibition, a little more prohibition, please!*
J. R. SAMPLE.

Love and Service.

How ready are we to say that our love for the Master is increasing as the years go by; but can we always say our service is increasing in the same proportion? How needful that the question put to Peter should often be put to us—"Lovest thou me?" Do we always feed His sheep? Do we always try to prove our loyalty to the Master by doing what He has commanded?

"If ye love me keep my commandments" is as much as to say "if ye do not keep my commandments ye give no proof of your love." This thought often gives me more or less anxiety—the fact that I feel great love for Christ, and at the same time so dissatisfied at the amount of service rendered.

This question sometimes presents itself to me, viz: If Christ should appear at any time on earth, would I run to meet Him? My answer is always in the affirmative. Yes, I would lay aside everything and run to meet my Lord and Savior. But, another question as often presents itself to me, viz: Would I blush if He were to ask me what service I had rendered? I cannot answer this question, but this I can say, I do often blush when I think of what He has done for me and the little service I have rendered in return.

I know we are commanded to regard ourselves as unprofitable servants after having done all we can; but is there not danger of taking too much comfort from this, when we have been negligent of our Christian duty?

I am not writing this so much with a desire to give a bit of my personal experience, but rather because I believe I am saying some things that will meet with a responsive chord in many hearts; and I trust it may do us good to think on these things, and when we declare our love for the Master, as indeed we should, may we resolve that our service shall be commensurate with the love we profess.

S. S. JACOB.

Easter.

The resurrection of Jesus Christ is the necessary and sufficient miracle of Christianity. Christ be not risen, Christianity is only a shell without any heart. If Christ be risen, nothing is incredible, and everything else follows.

Should not this essential fact, this fundamental and crowning miracle of Christianity, be emphasized by special and significant memorial? Are there any memorials of apostolic sanction? How should we celebrate the resurrection, and thus keep the Risen One fresh in our minds?

An annual festival called Easter is observed by many disciples of Jesus in commemoration of his resurrection. The time of this feast was fixed by the Council of Nice, A. D. 325. It was called Easter after a Saxon divinity, the goddess of love, who was worshipped by the pagans in the spring time. The name seems to have been chosen to make conversion from paganism to Christianity easy and rapid. The feast was observed before 325, but the Council of Nice at that time required that the festival be celebrated on the Lord's Day following the full moon next succeeding the vernal equinox.

Many followers of Christ do not regard this day above any other Lord's Day. They do not know anything about Church days, and care as little for them as they know concerning them, not because of any unchristian or disrespectful contempt for the opinions and practices of others, but because of the abuse of special days, and because they have something better.

They do not give special attention to this annual festival because they find *no warrant for it in God's Word*. The name Easter occurs once in the New Testament. Herod put Peter in prison "intending after Easter to bring him forth to the people." Acts 12:6. But, there can be no reference to the festival of that name, because Easter was not fixed as a Lord's Day memorial until three hundred years after this intention to deliver the apostle unto the populace. Besides, the word rendered Easter by ritualistic translators means "Pass-over," and the reference is to the feast of that name, and not to any particular day in it.

They do not observe Easter specially because *the apostles dissuade Christians from the observance of so-called holy days*, except the Lord's Day. Paul said to the Galatians (4:10, 11): "Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." The epistle was written to show that a man is justified, that is, forgiven and restored to the favor of God, through faith *only*, and not through faith and, with the help of, the observance of ceremonies. The apostle felt that the observance of fixed days would lead them away from faith in Christ as the only and exclusive and all sufficient medium of justification, and encourage them to trust also in the help of ceremonial performances. When people turn away from the simplicity and spirituality of New Testament Christi-

anity they will multiply church rites and ceremonies. When Christian faith is intelligent and decided, when Christian love is clear and ardent, men desire as few externals as possible, and are satisfied with the simplicity of New Testament religion.

They do not keep Easter above any other Lord's Day because *the fruit of its special observance in the worship and lives of others does not commend it unto their acceptance*. To see this fruit in its maturity and perfection one must look to the observance of the day in Papal countries where there is no restraint from non-ritualistic organizations. Easter, like Christmas, is not a holy day, but a holiday. The spell of Lent is broken. The people, held in check for forty days, give themselves up to reaction. On Easter Sunday, theaters and bull rings are thrown open, masquerade balls and all other forms of amusement attract the pleasure loving people. Something akin to this can be seen in the large cities of our own country, but such excesses are not common outside Roman Catholic countries and cities.

Many others hail the day as the close of an imposed and unpleasant service. They seem to feel that during Lent they have made satisfaction for all wrongs and received indulgence for future laxity. Some churchmen observe only this one Lord's Day, and give all others to business, recreation, and dissipation. Easter Sunday is a day for floral display, dress exhibition, and musical revelry, and the beginning of a new season of dissipation.

It is a pleasure to testify that this is not true of all who observe the festival. To many who keep the day Lent has been a season of real fasting and prayer and humiliation, and Easter is the beginning of a new life of consecration and Christian activity. But the *fruitage* is otherwise, and all the benefit would come from such service at any other time.

There is occasion here for the exercise of Christian charity, or leniency towards those disciples of Jesus whose views and practices differ from those which we hold and observe. Let no one judge another in such things. This same apostle said in Romans 14:5, 6: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Taking circumcision as representative of the whole class of outward ceremonies, Paul wrote to these same Galatians that ceremonies neither help nor hinder a man in becoming a Christian. "In Jesus Christ," he says, "neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—5:6. There were persons in the Christian communities ready to say: "You cannot be a Christian unless you observe Jewish rites." And others were quite as ready to answer: "You cannot if you do." Paul said that neither the mere observance or rejection of them made one a Christian, that a man through faith in Christ could be a true Christian either

way. The application to the subject in hand is evident. He who specially observes an annual memorial of our Lord's resurrection and he who regards every Lord's Day alike may be true Christians.

It is proposed to follow this paper with one on "New Testament Memorials of the Resurrection."—H. F. S.

[This article should have preceded that on "New Testament Memorials of the Resurrection."—Ed.]

Fifth Sunday Meeting.

It was my good fortune to meet with the brethren of the General Association of Southeast Mississippi in their quarterly Board meeting held at Hickory, March 28 and 29. Notwithstanding the unusually busy time with the farmers, fifteen out of the twenty members of the Board were present, some of them having come a long way and over very bad roads.

The officers were in their respective places. President N. L. Clark in the chair and Secretary B. F. Roper at his desk. Treasurer Chapman received \$412.00 as a quarterly installment sent up by the churches of the General Association for missions. Besides considerable mission work done within her own bounds, this body pays the salaries of two missionaries in Mexico. It was a joy to my heart to meet with the brethren, a few of whom I had met before. I was gratified to note the most perfect unanimity in all their proceedings, not one dissenting voice to any measure proposed. They are a noble band of brethren, and are united in method and purpose in carrying forward the Lord's work at home and abroad.

Pastor Moulder preached a good sermon on Saturday night. The writer had the pleasure of speaking on Sunday to a packed and overflowing congregation. I was entertained by Bro. R. A. Milton and his Christian family. I would make grateful acknowledgement to them and other brethren for all the courtesies they so kindly extended to me.

From Hickory I went with the returning delegates to Newton where, on short notice, a good congregation assembled on Monday night to hear about Mexico. It was especially pleasant to speak to them. I enjoyed the pleasure and honor of being a guest in the home of Brother and Sister Clark. The seasons of social and spiritual communion and devotion of that twenty-four hours under their roof I shall not soon forget.

I regretted having failed to meet and greet Bro. Wm. Thigpen and talk with him about the Master's business. But the next best thing to seeing him, I saw a most excellent picture of himself and his good wife which hangs in a large frame as an adornment to Bro. Clark's parlor.

I am so glad of the privilege of making this little visit to Southeast Mississippi. I only regret that limited time will not let me stay longer and see more of the brethren. God bless these churches and their noble pastors in their efforts to sustain the Gospel at home and send it abroad.

J. G. CHASTAIN.
Jackson, Miss., April 2, 1903.

The Modern Sunday-school at Work.

The Sunday-school idea, is to carry the word of God, by the hand of a *competent*, living teacher, to every man, woman and child. "A *competent*, living teacher." The teacher is clearly the center of power. The teacher is the "seed sower." Much reaping means much sowing. The teacher must be competent if the teaching accomplishes the great end:—*to bring to Christ, and to build up in Christ*. Any other aim in the Sunday-school is secondary. The teacher who takes a class of boys and likes to teach them "because they are so cute," hasn't realized the responsibility, under God, of the teacher's work,—the making or marring of immortal souls.

Bro. Pastor, Bro. Superintendent! Do your teachers expect *results* from their teaching? The work of the "*competent*, living teacher" will bring results.

The modern Sunday-school, in its work seeks to make its teachers competent. The teachers need *training*. A public school teacher must be competent. Incompetency means removal.

Compare the text books;—God's Word—man's writings. Compare the end; eternal life—worldly wisdom. Compare the time; 30 minutes a week—30 hours a week. Do you know of any 30 minutes a week more precious? Any time when we should be sure to "give every flying minute something to keep in store?"

In the modern Sunday-school, the up-to-date Sunday-school, is a pastor and a superintendent who sees to it that the teachers grow in efficiency. How? By having for them a

NORMAL COURSE,

which shows them their mistakes; which gives them the best methods; which supplies the information which gives confidence and enthusiasm in the work; which sets before them the ideal and inspires them to work toward it.

The Convention Board has a Normal Course. Volume I, by B. W. Spilman—is on History and Methods; Organization and Management. Teachers and Teaching. Volume II, by H. C. Moore is an elementary study of the Bible by Books. Cost? 37 cents a set, in half dozen lots.

Have your Sunday-school buy, as part of its literature, a set of these books for each officer, teacher, and prospective officer and teacher. Then *organize the Normal Class*. How?

Well, one way is simply announce the meeting. Tell your folks who have the books, that *they are wanted there*. Don't talk, and talk, and *TALK*! Simply organize it and invite the folks you want. When have it?

The best time possibly, is sometime Friday, as part of the Teacher's Meeting. One Sunday-school in the State has it as part of the lesson in the substitute teacher's class—those who study this Sunday, next Sunday's lesson so as to be prepared to teach, if called on. One pastor takes ten minutes of the opening exercise, and conducts a quiz on the Normal course,—thus giving the entire school the benefit. Any

time beats no time. The idea is to have it!

"Competent, living teachers." The great need—the POWER in the Teaching Service! They don't come in a day. They must be trained. Did you note the suggestion: "and *prospective* officer and teacher?" Select the steady, earnest, religious boy and girl of about eighteen; give them the needful information; encourage them, and give them as much practice as you think wise. They will be your "competent living teachers."

The Normal Course teaches teachers to teach.

L. P. LEAVELL.

S. Missionary.

To be continued.

5th Sunday Meeting at Bogue Chitto.

THE BAPTIST tramp looked in on the brethren here and found a goodly number of the preaching fraternity in evidence: Rev. J. R. Hobbs, Bishop in charge, W. E. Farr and J. O. Crawford from Clinton, W. S. Allen, recently of Guion, J. E. Lowe, R. H. Purser, R. J. Boone, J. P. Hemby and J. A. Scarborough of the Association. G. T. Douglass of Wesson, presided. Prof. J. R. Johnson Jr., of Biloxi, was present, and others perhaps not now recalled. The meeting was a success from start to finish. All the brethren acquitted themselves nobly. The various topics were earnestly and ably discussed.

Rev. J. P. Hemby favored us with an earnest and thoughtful sermon at 11 o'clock Sabbath morning. At night Prof. Johnson delighted the people with an address on the subject "The True Education." By all the people it was pronounced fine. The attendance was good, and on the Sabbath the house was full to overflowing.

The singing was very excellent. Miss Prestridge presided at the organ. Messrs. Tyler and Brent greatly assisted with their cornets. A good meeting and no doubt good results will follow.

LUCAS.

Two Items Overlooked.

Rev. R. J. Boone, moderator of (Fair River) now Lincoln County Association, lives at Brookhaven, and is highly esteemed for his sterling qualities. He preaches to some nearby churches and conducts a book and newspaper stand. He greatly assisted this tramp while in the city. Blessing be upon him. At Bogue Chitto lives A. M. Hunsucker. This good man and ye scribe were comrades in the war of 61 to 5. We were members of Company K, 11th Old Regiment Virginia Army. We had not met since the surrender at Appomattox. It was indeed a pleasure to meet "Archie" again. He was a loyal and brave soldier. Like this scribe, he has had varied experiences but now as the frost of many winters crown his head, he is neither a beggar nor is he ashamed of the part he bore in "the lost cause."

God bless the "ole pets"! They will soon all be gone! and where shall the world find their like again! Adieu old friend, 'till we meet again.

O. M. LUCAS

Kindness to Everything.

We speak of little deeds of kindness and little words of love, but friends, what must we apply the little acts to?—Must they be applied to mankind only or should they include all things. A great many people believe if they are kind to the human being that settles it. They never realize the fact that they should be merciful to the lower animals and to the little birds. We see some of our horses and mules crippled and half starved by the cruelty and negligence of some hard-hearted person. Of course we are not required to treat the lower animals as we are the human race. This class of creatures do not command the high sense of feeling that we superior beings should have accorded us. I think that we people should love each other, should give to each other in want and stay by each other in sickness. What difference does it make to a horse whether you love him or not, all he wants is plenty of food and good treatment and you will have a horse that will love you. I will not say anything more in regard to animals. I want to say a few words about caging birds. You go into some homes and the first things you see when you enter the gallery is a cage of little birds swinging from beneath the ceiling. Some people do not look at this as cruelty, but what can be more cruel than to deprive anything of the freedom that God gave it and intended for it to have and enjoy. We see the little birds jumping from one side of the cage to the other, and then shake their little wings and try to say

Oh! If I was only free,
From this awful strife,
I would tell the other birds,
How I spent my life.

These little ones have no enjoyment, they have no days of pleasure, flying from tree to tree and singing with other birds, they haven't the cozy nests as other little birds, they don't have the opportunity to carry their little ones from place to place. Oh! just think what a life of pleasure that is taken from these little ones when they are caged and deprived of their freedom.

NEV WILLIAMS.

Canton, China.

DEAR BRO.—We certainly enjoy your good paper, THE BAPTIST. You are giving valuable help to our cause in Mississippi.

I trust our people will come up to their full measure and privilege and duty in giving to missions this winter and spring and give more than the Home and Foreign Mission Boards have asked for.

We would appreciate it very much if some of our churches and large givers would designate some of their funds for the China Baptist Publication Society. We are putting up new buildings and have ordered a new press from America, and need some new type. We are badly in need of five thousand dollars during the next six months. Can't you help us? Any money given to our Board in Richmond for the China Baptist Publication Society will be credited on Foreign Missions. I am, with love,

Yours fraternally,

E. Z. SIMMONS.

Blessed Be Books.

BY J. L. GAMBRELL, IN STANDARD.

I have just read *The Standard*, of July 3rd., and see that my very good Bro. A. J. Harris has been chased away from the use of tobacco. As from time to time I had observed with what zest he wasted the fragrance of the cigar on the desert air, I had supposed him one of the incurables, but he has quit. Beloved, do not quit too often. Let this time suffice.

I would not be very particular as to what induced a devotee of tobacco to quit its use. If he quit in disgust, or the quit out of deference to his friends, if he married a wife and quit; oh, there are a hundred good reasons for quitting, but some of them are better than others. Pastor Harris, oblivious of all other inducements, quits because he cannot buy books and smoke cigars. That is good. With a mental appetite equal to the natural appetite of the shark, he was compelled to decide between a degree of mental starvation and a kind of regrettable physical comfort. He chose the better part.

What a thing is a book to charm people to higher and better things, and this reminds me of myself when I was a boy. What great things a book did for me. I was not addicted to the tobacco habit, having smoked only once in all my life, and that had the happiest effect on me. I quit. I was addicted to the dog habit. My soul went out in tender longings toward every dog I saw. I loved dogs for what they were, and for what they could do. I had accumulated a large assortment, fox dogs, coon dogs, squirrel dogs, rat dogs, deer dogs, fighting dogs, trick dogs, and then quite a number unclassified—just dogs. To my boyish mind every dog had in him great possibilities of something useful in the dog line. I never had enough dogs. It was a constant struggle for room for my dogs, and a long suffering mother endured more than she ought to have endured. Like Bro. Harris and his cigar, I had a natural affinity for dogs and was a great hunter. I went with my brother and father one night to a board meeting and met the cooperator. I had always had an idea a book was a pretty good thing, but had never fallen in love with them. Having sold two coon skins I had two dimes, and among the boys in that country I ranked as a capitalist. As I looked over the books I wondered there was one for two dimes. Selecting one I thought would suit me, I asked the price. It was 20 cents and a trade it once. I sat that book under my jacket, with my hand on it and ran home, touching the ground at high places. And I sat up with that book until I read it through and through and knew it all. It was a book made for boys. Great vistas were opened. I saw mountains and seas and ships and armies and great statesmen and scholars. It worked in on me. Then I came to the same place, as a boy, that the distinguished pastor of the First Baptist Church, San Antonio, reached. It was books or dogs. Oh my dogs, how I did love them! Trayler, Ranger, Watch,

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God's Son Saved From Herod's Hand.

"Arise, take Mary and the young child and flee into Egypt," was the word of the Lord to Joseph. This doubtless was a surprise to Joseph and Mary, after having so many light evidences that he is the Christ. The angel had appeared to Mary and told her that she would be the mother of the Christ, and the shepherds had come to see him, and to that they had gotten their information through an angel accompanied by a heavenly host. Some wise men from the East came and testified that they had seen his star, and they gave gifts to him, showing their faith in him as a king. Simeon, an old man in Jerusalem, came and took him in his arms and said, "Now Lord let thy servant depart in peace, for thy servant hath seen thy salvation." Anna, a very old lady, had also testified, thanking the Lord for him.

Notwithstanding all these evidences Joseph was warned in a dream to take him into Egypt. This was God's way of saving his Son from the cruel hand of Herod. The Lord here uses human instrumentality, Joseph and the mother of Jesus. Some might say, why did not the Lord save by omnipotence; why did he not put old Herod to death or change his old nature, or why did he not give him his descent from rich parents who could protect him? To all this we would say, this was God's way.

Then God had his Son taken in the arms of his mother and provided for by the wise men from the East, but now he is carried in human hearts, not only to Egypt but to all parts of the earth, and his cause is provided for by all wise and thinking consecrated Christians. Those who are not only watching the planets in the heavens but are looking for the bright and morning star that dawns the eternal day.

Dear Christians of Mississippi, God is calling for us now to take the news of salvation to the different parts of the earth. I notice in every country where our missionaries are at work they are asking for other helpers. Let's send them; let's bear our part; let's pay all the Convention Board has asked for. Let every church in the State take a collection and send to Bro. Rowe in time for him to make out his report before the convention on the 8th of May. I do hope and pray that we will not fall behind.

J. F. MITCHELL.

Sheba, Miss.

Worker's Conference.

The Worker's Conference of Mississippi Baptist Association met according to appointment at Mars Hill Church, March 28-29. At 11 a. m. Saturday, Rev. S. W. Sibley, of Summit, preached a thrilling sermon from John 10:29. In the afternoon Rev. J. B. Quin, discussed "Some things neglected in the Sunday-school work," and urged co-operation on the part of parents and pastors with the Sunday-school work, and also that emphasis be laid on the missionary spirit and spirituality of our Sunday-schools.

Sunday morning at 10 a. m., M. H. Mar-

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Natchez.

The church called. The members of the State Mission Board had accepted the call. Wisdom was sought from above, hence the pastor of Lexington Baptist Church came to this city Oct. the 1st, 1899, and the union of pastor and people was formed and to this day we feel the Hand of the Lord was in the union.

The State Board has cheerfully done all the church asked it to do. After two months was spent on the field, it was evident that the church could pay its own expenses, so the Board was released. This year the Board gave the church \$1,000 to aid in the better equipment of the building for worship and service. We are sure that the years that are to come will commend the wisdom of this benevolence of brethren for doing this, for the church will be a liberal contributor to the Board.

In one sense the very existence of this church today is due to the State Mission Board, and this is not the only church in the State which has been rescued by this benevolent hand.

Yes, let us stand by the State Mission Board. Dr. A. V. Rowe is nobly directing this department of the work of the churches. Too, let us not forget the Home Board which so heroically stands by us in paying off the debt on Jackson Church, and aided this church to the amount of \$500, but has helped other enterprises in the State. We are glad to see our churches over the State coming up so grandly, we shall join them with our collection next Sunday. The consensus of opinion is that the building committee of the church spent the money well. The church is improving and meets the demands and is as good as new, costing \$9,500.

During the past three and a half years the church has raised for all purposes the sum of \$12,500.00, which is a fine showing, when it is remembered there is not a wealthy person in the church and the great majority are very poor. Those who are acquainted with the history of the church say it is now in the best condition in every respect of its history. There have been added to the membership of this church during this time 270 members. It is no uncommon thing for sinners to surrender to Christ and unite with the church at the regular Sunday services. Since the first service in the building as it now stands, which was held March 1st (a fine sermon by Dr. Lowrey,) two have been baptized, two others received on profession of faith, who now await baptism, and about twenty for prayer. All of these are grown people and we trust they shall be useful members. The building seats 420 people and we have from 350 to 400 at the evening service—which is the largest congregation gathered by any church in the city to the evening services.

We believe there are signs of encouragement that this church will mean more to the denomination than ever before. We are to begin revival services on April 26th, with Brethren J. F. Hails and T. T. Martin doing the leading.

Yours fraternally,
W. E. ELLIS.

Pray that great things shall be accomplished for God and humanity in this wicked city.

THE BAPTIST is the best paper the denomination of the State have had and more of our people are reading it than ever before.

Yours in Christ's name,
GEO. BYRON BUTLER.

Reading our State Paper.

I notice from the label on my paper that my times up April 1st, 1903, and as I do not wish to fall behind enclosed find check for two dollars for another year. It is always better to pay as you go. Every Baptist in Mississippi ought to read Dr. Sproule's letter in last week's paper. It certainly is timely and ought to be heeded. I take several papers but I had rather give up any other one than THE BAPTIST. It is the only paper that tells what is going on in our own State and ought to go into the homes of our hundred thousand Baptists and then be read. I do not see how any member of the church can get along without his denominational paper. If any paper is in favor of building up the moral as well as the religious interests any and every where it certainly is our denominational papers. When it comes to doctrines the papers of the different denominations may not agree, but when it comes to questions of morals they nearly all agree. We ought to take our State paper and then read it as a letter from the scattered members of one home. We ought to be interested in the welfare of those who live in different parts of the State, or the United States, or China, Africa or the Islands of the Sea the same as those who are here at home. Nothing will bring about this state of affairs quicker than taking and reading our State paper. Many other things might be said of what our State paper is doing to build up the cause in destitute places and helping weak churches and working for the spread of the Gospel in foreign lands, but enough for this time.

Very truly yours,
ROBERT J. GRESHAM.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

SUNDAY SCHOOL LESSON.

W. JAS. JOHNSON.

April 12-13-14-15-16-18.

Golden text.—"Now is Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. 15:20) Christ was literally raised from an absolute physical death to a renewed life. He became a specimen of what all believers shall do and be. The resurrection was God's final seal of approval to Christ's life, work and death to redemption.

Each human being will be resurrected, but only those in Christ to honor; all others will be raised to shame.

50. *Not this, O brethren.* Paul always delights to point himself on an equality with his brethren. But thus sums up his meaning: "Flesh and blood, our human organism and mortal mind nature. Cannot inherit the kingdom of God. The kingdom of God is spirit, and the flesh and blood are material and under the curse of death and dissolution. Neither doth corruption inherit incorruption. A body having corruption inherent in its very make-up could not enter an inheritance incorruptible, and undefiled, and the fading not away." (1 Peter 1:23)

51. *Behold, God's special attention.* I show you a mystery. A great truth only learned by revelation from God. We shall not all sleep. The Christians who die are represented as asleep. Their souls are all the while in Paradise, but their bodies are waiting to be awakened, refreshed by being glorified. All Christians will not die thus, but those who do not shall be changed. Those Christians who are living on the earth when Jesus comes in glory will have the death sentence executed on their bodies instantly and be glorified at once.

52. *In a moment, in the twinkling of an eye.* Instantaneously. At the last trumpet for the trumpet shall sound. God shall call the saints into his kingdom as Jesus called Lazarus. The dead shall be raised incorruptible. The redeemed alone are referred to here, and their condition will be without taint of sin or imperfection, or any susceptibility of such thing. We shall all be changed. Living Christians will be made instantly incorruptible as if they had been dead.

53. *For this corruptible must put on incorruption.* Our sinful nature will become sinless in the resurrection. This mortal must put on immortality. Our bodies so full of death will be changed into bodies free from the marks of sin and decay.

54. *Then shall be brought to pass the saying that is written, death is swallowed up in victory.* For a time death seems to have complete power over the bodies of the dead, but our triumph in the resurrection will so completely vindicate our claims as to make God of our enemy. Death, temporary defeat, adds lustre to our victory.

55. *O death, where is thy sting?* Here death is personified as some being capable of stinging. The question is a taunt from a victim of death supposed he had secured but

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with this check for \$161.50, while at Blue Mountain, they turn their attention to Home Missions as this check for \$129.71 testifies. Here are three names that make the sides of a right angle triangle and each had the same message in the same mail with slight deviations. Batesville in the Northwest sends \$35.00, Mt. Olive in the Northeast sends \$35.00, and Ebenezer in the Southwest sends \$25.25, and all for Foreign Missions. Down one of the sides are Shelby with \$15.00, and Oak Ridge in much apprehension of an overflow with 32.00, and so at Greenville sitting behind a wall of water twenty feet high and now alas the roaring flood breaks over the fair queen of the Delta, but not before their contribution for Foreign Missions of \$45.00 is in hand, while Arcola hastens to get off her contribution of \$47.00 for the waters are in sight that may cut them off from the outside world for a season. On this same line is Union of Carey Association, where young H. H. W. of poetical talent is pastor and where they have \$32.00 for Foreign Missions.

Here is a bunch are five churches of the Koscusko Association led by three as godly men as you will find in a day's travel, and the five send \$171.00 to attest their obedience to the marching orders of the king. Koscusko leads the group with \$91.00, while Yokanookany \$20.00, Spring Dale \$15.00, Long Beach \$20.00 and Samaria \$25.00. At this last place was a dedicatory service in which the church gave to our God for his use a new church house all built and paid for, and then made this offering to the cause of missions in the far countries. It was the writer's pleasure to take part in the services of the occasion, and not soon will he forget the kind treatment at Samaria, and the ride to Yokanookany with Deacon Allen, and the dark drive to the church and the people who met him to hear the Word of Life, and shall I say it, the good cooking of the deacon's wife, some body says "civilized man cannot live without cooks" and I vote aye.

Bunched with these is another church not far off—Thomastown, of another association, but pastored by one of the above three that runs the amount to \$200.00. The March collection at Brooksville puts that church in the \$100.00 list, and side by side is Lexington, while with the New broom at Crystal Springs they go \$25.00 beyond their highest hitherto mark, making a total of \$252.00, and Ellis is happy, but there are no green glasses on McComb's eyes. Close by is Gallman, and who ever knew Connor, must know what his people must have to do when mission is the word, and so here is the first installment of \$73.00, and hard by is New Zion, a part of Pastor Simmon's field which aggregates another \$100.00 for Foreign Missions. For many years Dr. Morris has been the shepherd of Good Hope, and his heart is still in the work of the Master at home and abroad, and this country church sends \$24.25.

Liberty, where soon the shriek of the locomotive is to be heard, is awake no doubt to the future that is before her, and already new life is to be seen in the mission work,

as this check for \$34.35 shows. And thus it is over hill and dale, in town and country, the cause of missions which is the cause of our God, is being proved the one thing dear to his people, and for which they are willing to spend and be spent, for in it is his promise, "Lo I am with you always." May you and I be found in it, until he shall say, "enough, child come home."

A. V. ROWE.

Fifth Sunday Meeting of the Copiah Association.

The above meeting convened with Sardis Church on Saturday 28, and organized by electing J. C. Farrar temporary chairman. A warm and highly spiritual and devotional service was conducted by J. A. Lee. Meeting adjourned till Sunday 10 o'clock. Sunday morning the people came in great numbers from far and near. Greatly to our disappointment our ministerial brethren whom we had expected to come failed to "materialize" and J. A. Lee, S. Morris and this scribe were left an open field. The programme as arranged had to be abridged and such subjects discussed as seemed to be of most vital importance to the cause. "Church development and what it implies" was discussed—we hope to the benefit of the churches—by your humble servant.

J. A. Lee then preached one of his characteristic sermons from John 11:39, which was well received. Bro. S. Morris—ex-pastor of Sardis, and a brother beloved—gave us one of his best talks on the subject, "Do defects in our mission plans justify us in non-cooperation. Bro. Morris was followed by J. A. Lee, who clinched the nail driven by Bro. Morris.

Taking the meeting in its entirety, it was the best I have ever attended. The next meeting will be held with the Wesson church the fifth Sunday in May.

We take this opportunity to invite "ye" editor to be with us, and thereby forestall any subsequent invitations. A sad accident happened at the dispersion of the crowd of people from the church. Sister J. J. McCardle was thrown from her buggy and her left shoulder was badly dislocated. Dr. Williams being on the ground, she was immediately looked after by him and the joint connected.

J. C. FARRAR.

Field Notes.

BROOKHAVEN.—The tramp dropped down to this flourishing city on Thursday evening before the 4th Sabbath in March. The good Bishop Purser met him at the train and escorted him to the pastor's home, where the assistant pastress presides. Supper was soon announced, after which repaired to the church where the writer had the pleasure of preaching to an appreciative congregation. Two days were spent here in interviewing the Lord's anointed. THE BAPTIST was a welcome visitor to a number of homes already and a number of newly found friends will read it in the future. The stay was delightful in the home of the pastor. These Christian homes are

so restful to the weary tramp. The Baptist cause here is hopeful under his leadership.

KENTWOOD, LA.—Bro. Purser is also pastor of this church. At his solicitation this scribe spent the Sabbath here and had the pleasure preaching to his people. He is doing a good work here also. The visit was delightful in several ways. The warm welcome extended to the tramp was cheering. The number of new readers of the paper was refreshing and then, the meeting with Miss May—with her young charge, the young lady is boarding with Brother and Sister Tull, and she will soon be calling our Editor grandpa. Of course like all other grandpa's he feels his importance. By the way the tramp decided that annexation of this part of Louisiana to Mississippi was the proper thing to do. A Mississippi pastor and the Baptist to inform and stimulate. Looks like it, doesn't it?

OSYKA.—A day spent in this town was pleasant to the writer and profitable to the paper. Rev. J. E. Thigpen is pastor here and Rev. J. P. Harrington has charge of the school. The latter looked after the tramp while here and was quite helpful in introducing him to the brotherhood. The Baptist outlook here is hopeful.

MAGNOLIA.—Pastor Thigpen met ye scribe at the train and kindly led the way to the Bishop's home, where he and his able assistant pastress made him feel at home. Bro. Thigpen thought the circulation of THE BAPTIST among his people of sufficient importance to spend a day visiting its flock and urging his people to read their State paper. It was not labor spent in vain, as evidence the paper goes into the homes of a number who had neglected to subscribe heretofore. The writer had the pleasure of preaching for the people at night. The cause is prospering under the leadership of Bro. Thigpen.

May the Lord bless and prosper all the dear people among whom the scribe has spent so many pleasant days.

O. M. LUCAS.

Chapel Hill 5th Sunday Meeting.

Lamb, Thigpen, Wardlaw and Choron were there and all did fine work. Had a very large congregation, a fine dinner and a good interest all day.

Cash and subscriptions for foreign missions \$60.00.

The greatest and best factor in all our mission work is a constantly developing spiritual life in our churches. Why is this not emphasized more?

CHAS. E. LEWIS.

Raymond, March 30, 1903.

Weathersby, Miss.

In that the Lord, in His providence has taken from us on 28 of Feb. 1903, our dear sister, Mrs. Fannie Romine, of Carrollton, Miss. Therefore, Be it

Resolved, 1st, That we, the members of the C. W. Society, of which she was a member, will sorely miss her in our meetings to advance the cause.

2nd. We extend our deepest sympathy

to her loved ones and commend them to God who doeth all things well.

3rd. That a copy of these Resolutions be spread on our minutes and a copy be sent to THE BAPTIST.

Truly,
(MRS.) LOVE, PRES.

Dr. Venable's Recent Articles on Baptism.

I am sure I voice the feelings of very many of the readers of "THE BAPTIST" when I express a wish that Dr. Venable have put into tract form the two articles published in the paper sometime ago on baptism. I am sure they would do much good. Can we not prevail on Dr. Venable to have them put in a form for general circulation? Who will second my motion?

W. M. BURR.

Greenwood, Miss.

Meeting.

We begin a series of revival services in Fifteenth Avenue Church on the 12th inst., with Bro. E. B. Miller, of West Point, to do the preaching. Will you, dear reader, join us in earnest prayer "that seasons of rejoicing may come from the presence of the Lord?"

Last Lord's day we organized a B. Y. P. U. in our church with 30 members and more to follow—aggregating we think, not less than 75.

In Christian love,

G. C. JOHNSON.
Meridian, Miss., April 4th, 1903.

Important!

Each State under the constitution is entitled to eight delegates to the annual meeting of the W. M. U. to be held in Savannah at the same time as the meeting of the Southern Baptist Convention—which delegates are appointed by the State Central Committee. Those expecting or desiring to attend, will please so notify me that the list of delegates may be made up. It is greatly desired that all women who can, will attend the annual meeting.

(Mrs.) WM. R. WOODS, Sec'y. Cen. Com.

Pastor Austin Crouch, of Corinth, Miss., writes: "Sunday morning, I asked the church for five hundred dollars for Foreign Missions and they gave over six hundred dollars. We are happy and I know you will rejoice with us." [Yes; we do.—Ed.]

Lumberton.

We had Bro. Leavell, the Sunday School man, with us last week. He did us good work. The church which fails to get Leavell, will miss something. We are moving up here on all lines. Church has just finished a pastor's study. Gives the pastor a workshop. The Wednesday to help Bro. Hewitt in a meeting of ten days at Columbia. Was pastor there six years ago. Some noble people live there. The town is now one of the best of the State. Will not all my friends throughout the State pray for our meeting at Columbia? Please remember us.

Fraternally,
JOHN P. CULPEPPER.

Cancer Cured.



CANCER CURED.

Magnolia, Ark.
Dr. R. E. Woodard, Little Rock, Ark.:

Dear Doctor—The cancer on my face is entirely cured and I am glad to use your famous ointment a very short time. I had been afflicted with cancer for the last twelve years. Your cure is certainly a wonderful discovery and a great benefit to suffering humanity. I feel that others who are suffering should know of this. I am 83 years of age. Publish this if you dare. Yours faithfully,

P. H. SCOTT.

The Ointment was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucous membranes. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, put this out and send it to some suffering one.

Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,
44 Main Street, Little Rock, Ark.

The Wages of Drink.

London, March 8.—From statistics compiled from the registrar general's report it is shown that during the twenty years, 1881 to 1900, 8,240 persons died of delirium tremens in England and Wales. A notable thing is that not less a number than 7,099 died at ages when men and women should be at their best, viz., between 25 and 35 years. During the same period 29,705 deaths were due to chronic alcoholism and the important fact should be noted that 21,950, or 73.89 per cent. were between the ages of 25 and 35 years.—The Voice.

Masons Taboo the Traffic.

Wichita, March 21.—The grand lodge of the Masonic fraternity of the state of Kansas has gone on record on the liquor question in an unmistakable way. In addition to reaffirming the existing regulations on the sale of intoxicating drink, the grand lodge, representing 24,000 members, recently in session here, passed a resolution to the effect that any person renting buildings for, or aiding or abetting the liquor

traffic, rendered such person ineligible to receive the degrees of Masonry or remain a member of the lodge.—The Voice.

Mobile.

The Chief of Police in Mobile has informed the saloon keepers they must keep their back doors open next Sunday. Our hope is in the enforcement of laws. If the mayor and chief police will give the police to understand the law must be enforced the police will. Saloons pay tips and the police only get their small part of the money. Corruption begins at the top. If the mayor and chief want them to be blind and not see these violations they will fail to see them.

Enforcement of Law.

There would be no trouble to run every "blind tiger" out of Mississippi within one month if the officers would impose the maximum fine on them, and the people assist the officers. So many men that claim to be gentlemen and law-abiding citizens will wink at the illicit sale of liquor and even refuse to inform on them. It is the duty of every man to aid in the enforcement of all laws.

This is a good record for Mobile on Sunday, 29th, 1903: "The result of the enforcement of the Sunday law under the new mayoralty administration was the closing of all the barrooms in the city. It was truly a dry town except for the restaurants, which did a thriving business, as liquor is allowed to be furnished with a meal under the present law. The chief of police, Capt. Case, spent the day in going from one point to another to see that the order closing the grogeries was enforced. Only one arrest for drunkenness was made during the day. The sheriff acted in concert with the police and set his deputies to watch the suburban grogeries, which expected to do a thriving business, but were disappointed." The Montgomery Journal said Chief Case could not close the saloons on Sunday but he did it.

According to the report of the workhouse directors of Zanesville, Ohio, for 1902, out of 468 prisoners received at that institution, 222 were sentenced for drunkenness alone. The report shows furthermore that a large part of the remaining sentences were for crimes and misdemeanors connected with saloons or the use of strong drink.

PATTON & WHITE

Are the Largest Dealers in
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED PIANOS and ORGANS

BALDWIN,
KIMBALL,
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KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
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than which there are none better.

Write them for Catalogues with Prices and Terms.
Special inducements to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

HUNTS Digestive Tablet Treatment makes perfect health through the natural action of the stomach and bowels. One tablet per day before breakfast will be a revelation to those in the habit of using after meal digestants and laxatives which are a proven failure to the thousands who are obliged to repeatedly digest the food and move the bowels. The awful crime of the present is the persistent use of after meal digestants and laxatives, that paralyze the natural usefulness of the stomach and bowels. For the asking, 1,000, that have not been bought or begged, and the history of this invention and my own case. 3 doses per month of a good "Worm Specific" and the occasional use of my tablet will keep you healthy and cure 99 per cent already sick and so bad health. The price of 6 and 16 weeks treatment, at Druggists or by mail is 50c., \$1.00. You can send me all or half with order, balance to be paid in 3 weeks. Worm specific free with above. T. J. HUNT, Merion, Ind. THE BAPTIST, J. Dept.

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CALIFORNIA and the NORTHWEST

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent,
MEMPHIS, TENN.

Wonderful Wonderful

Doctor G. W. Randolph is undoubtedly the greatest Voice Doctor or Teacher in the world. He has been in this city for 30 days, curing the most inveterate stammerers in all the country in a few days' time. Several came to see us after treatment and they could talk as fluently as any one. Leading men as well as leading papers all over the country are loud in his praise.

Jackson, Tenn.

Dr. Randolph is now at Jackson, Tenn., permanently located. He will cure any stammerer for \$25.00, until 1st of June. He wants walking and talking advertisers of those he cures, and he will pay any one \$5.00 for each stammerer they send him, in future. Any stammerer can get his money back by getting others to be treated. We know Bro. Randolph personally. He is a high-toned Christian gentleman as well as an able preacher. We hope that every Christian who reads this will hand it to a stammerer. Remember the Golden Rule.

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Family Bibles,
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All these in all sizes, styles and prices. Kept constantly on hand.

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Baptist Hymn and Tune Book,
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Abstract of Systematic Theology. Boyce.
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The very best and thoroughly up-to-date denominational books and general religious literature. Also many works of the most approved fiction, most of the classics, and a fine line of biographical and historical works.

We have the best selection of juvenile literature that we have seen anywhere.

Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. L. S. Foster and Z. T. Leavell. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

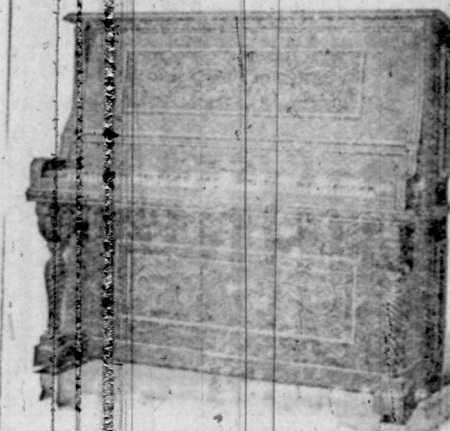
We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue.
If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

We call especial attention to the fact that our books are sent prepaid, at the prices named. In comparing our prices with the prices of other book dealers, please bear this important fact in mind. We include postage or express in our prices, because this method is the simplest and most satisfactory to purchasers, who do not know how much to add for postage or express. It is generally about 20 per cent. of value of book. So in comparing our prices with others do not forget this fact. Bibles and song books receive our special attention.

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Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball, Reed and Pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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JACKSON, MISS.

Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come! Let the People Help!

and we will do a still greater work in the future. Session of 1903 opens September 11th. Expenses Reasonable. Send for Catalogue.

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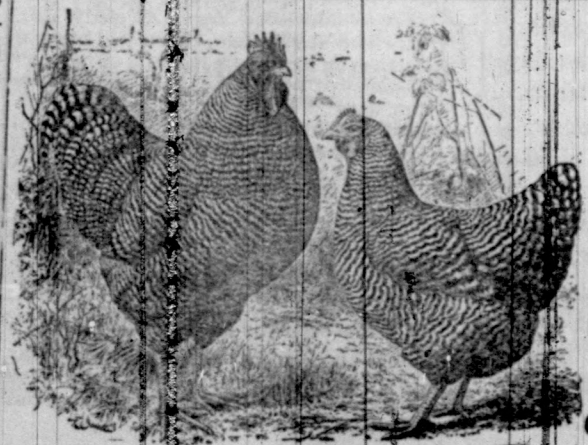
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Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. 1 SATISFY MY CUSTOMERS.

W. R. TATE,
Goodman, Miss.



WOMAN'S WORK.

Woman's Central Committee:

Mrs. J. G. Hackett, President,
Messian; Mrs. W. R. Woods,
Secretary, Messian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Canton, Miss., who conducts the Woman's Page.]

Program,
April, 1903.

Programs are suggestive. The selection of additional hymns, subject of prayer, etc., is left to the society.

Subject—Italy.

Be careful that every meeting shall be "the best yet."

1. Hymn—"All Hail the Power of Jesus' Name."
2. Prayer—Recognize God's claims through remembrance of personal blessings.

3. Bible Reading—"This Grace also," 2 Cor. 1:9; Lev. 2:1; John 3:17, 18. Benefits, Mal. 3:10; Matt. 6:19-21; Psa. 37:3; 2 Cor. 9:8.

4. Sermon—Thoughts: Money is work; it is concentrated life. One-tenth of one's income is a requirement as one-seventh of one's time. The Spirit of Christ makes us feel that every human being has a claim on us.

5. Reading—"Cultivation of the Grace of Giving" (March, Home Field).

6. Communion of Prayer—For help to give as we should.

7. Hymn—"I Give My Life for Thee."

8. Roll Call, Business, Collection, etc.

9. It is on Italy—brought by members.

10. Lecture—"The Curse of Romanism in Italy," by Dr. D. G. Whittinghill.

11. Prayer—For our missionaries in Italy (4); for native assistants (26); for Christian converts; for all in darkness.

12. Close with the 9th Psalm, read responsively.

Our Monthly Topic—Italy.

Italy—a difficult field for missionary work, as are all countries which are dominated by the Roman Catholic faith. Notwithstanding the fact that the pope lost his temporal power when Victor Emmanuel became king of Italy, the masses of the people are still held in spiritual bondage under the sway of him who rules at the Vatican.

Dr. George B. Taylor, of Virginia, was sent to Rome as a missionary, by the Southern Baptist convention, in 1873, and there at once associated with him Rev. C. J. F. Anderson and wife and Rev. D. G. Whittinghill. There are many earnest native Italians occupying various outstations and doing faithful missionary work.

There are in Italy one hundred cities containing a population of from two to twenty-five thousand people, while Catania, Palermo, Florence, Genoa, Turin, Venice and Milan number from

one hundred thousand to three hundred thousand inhabitants. In all these large cities the pure gospel is preached, and in eight of them the Southern Baptist Convention is employing workers.

The city of Rome, containing about five hundred thousand people, with the memories of many centuries clustering about it, is naturally the center of missionary interest. Hither came the great apostle to the Gentiles, under the escort of Roman soldiers, to demand a hearing from Caesar Augustus, and here Paul dwelt for two whole years in his own hired house, preaching the things concerning the Kingdom of Jesus Christ, to all who came unto him, no man hindering him. Here our beloved Dr. Taylor has toiled for thirty years, bearing the precious seeds of truth, it may be with weeping; trusting that other workers will come with rejoicing, bringing in the sheaves.

Persecutions of Early Christians.

The early church was often under a hot fire of persecution, the first and last, under Nero and Diocletian, respectively, being the most severe. Nero, who had angered the Roman people beyond reconciliation by setting fire to the city, to escape the fury of the populace charged the Roman Christians with the crime. The historian, Tacitus, wrote: "First those were seized who confessed they were Christians; next, a vast multitude was convicted, not so much on the charge of burning the city, as of hating the human race. In their deaths they were made the object of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to and burned to serve for nocturnal lights."

In the catacombs of St. Sebastian in Rome rest the bodies of 174,000 martyrs, and these are by no means all who loved their Master even unto death. The method for making Christians

Tetter, Itch,
Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. C. Cline, Louisville, Ky.

Tetterine

50c. at druggists, or by mail from J. T. SHUPTRINE, Saeonah, Ga. Sole Proprietor.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and \$1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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A Pleasant Lemon Tonic.

Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. ROLLO, West End, Atlanta, Ga.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

recant was not unlike that used in China by the Boxers in 1900. Victims were asked to give copies of the Scriptures and offer sacrifices to heathen gods. Via Christe!

Superstitions in Italy.

Although Naples is the seat of a great university attended by ten thousand students from all Southern Italy, and of the chief biological institute in the world, yet it is, of all the cities in Italy, the one most steeped in ignorance and superstition. For every occasion of life, every sense of joy, sorrow, ambition, disappointment, there is a given religious action to perform. Not in any pagan land is the ignorance much denser, the superstition grosser, or the devotion to images more intense than in this city. There is a saint for every purpose, for every conceivable need or emergency—a saint to help girls get husbands, a saint for wives, a saint for headache, ever so many saints besides the patron saint of the city. Every Neapolitan wears on his person, or keeps under his pillow, a little sack of relics and printed prayers, and such a sack is attached to an infant as soon as born. The Virgin Mary is of course the chief and universal friend.—Dr. Geo. B. Taylor.

The Vatican and the New Testament.

A great wonder has recently happened. The pope has actually authorized the issue of a cheap copy of a part of the New Testament. It is a popular version of the four Gospels and the Acts of the Apostles, and very beautifully printed, all for 20 centesimi (4 cents). Of course it has footnotes, but they are less papistic than was to be expected,

and the preface, while it contains statements which no Protestant could approve—especially the one that the modern relations of the church to the Virgin Mary are justified by what took place at the marriage feast of Cana—is nevertheless moderate, the Protestants are alluded to as "our separate brethren." What is the explanation of this new departure? One would like to believe that pure love of the truth and zeal of the gospel has been the only motive, but it is very difficult for one who lives in Italy to believe that. There are those who say that it has become a necessity because of the large distribution of the Scriptures by Protestants. Others think that the Vatican has at last been stung by the too true accusation that the "church" did everything it could to keep the Scriptures out of the hands of the people, and not being able any longer to treat such an accusation with indifference, has determined on an act which may be pointed to as a reformation of the charge. Anyhow, it is a sign of the times for which we are thankful and will do good to Catholics who remain such, but it will make Protestants in proportion as it is distributed and read.—Standard.

LEWIS'
Select Prize Cotton
Will Yield 50 Per
Cent More Cotton

than the seed usually planted. With cotton at 9 cents means a large profit. It stands first in yield at Mississippi Experiment Station in a test of over 20 varieties. Makes 37 to 39 per cent lint. Large yields can be made planted up to May 15. It is early and prolific. Price of seed: One bushel \$1.10; two bushels and over, \$1.00 per bushel. Money Order to Be Paid Oxya, Miss. Address: W. R. F. LEWIS, Lewiston, La.

TEMPERANCE.

BY W. H. PATTON.

Lauderdale.

In the last local option election in Lauderdale County it was carried "wet" by the negro vote. Negroes were brought to Meridian in droves and by the car load, registered a ticket "For the Sale" given them with their number exactly in the same way the carpet beggars did them in reconstruction times.

White men would stand at the ballot box and as the negro men were brought to the box they would take their number and ticket from their pocket-books, handkerchiefs, and also old rags, where they were tied up, call out their number and vote their negro for whisky. I have in mind one man that stood at the box and called out numbers and names for them to vote until he could call no longer, he is announced for an important office and if he has not reformed and changed his opinion as to the open saloon he should remain a private citizen where he can do less harm.

\$3,000,000.

Mayor Low, of New York city, refuses saloon men hearing. Asks about \$3,000,000 corruption fund. Mayor Low's refusal to talk to representatives of the Liquor Dealers' Association is the sensation of the hour. He declined point blank to meet the liquor committee until they had cleared themselves from the widely circulated charges that they are raising a \$3,000,000 corruption fund to control the city in their own interests. His letter closes:

"If as citizens who are engaged in a lawful occupation you wish to call upon me, I shall be glad to see you at any time that may be mutually convenient, but I

cannot see you as representatives of the Liquor Dealers' Association."

As soon as the Albany dispatches reported that an effort was to be made to increase the excise tax the newspapers were filled with the open threats of the liquor dealers, accompanied by announcements that a vast sum of money was to be collected in defeating the bill. This is in addition to the \$3,000,000 fund they raise annually in New York city from the liquor dealers by assessing the proprietor of every saloon \$5.00 per week or \$5.00 per Sunday. There is upwards of 12,000 saloons in the city of New York, which amounts to even more than \$3,000,000 that it is claimed they pay for illegal privileges. It only takes a few years for a ward boss to be able to retire.

Tennessee's Governor Vetoes Dispensary.

Nashville, Tenn., March 21.—The first veto recorded by Governor Frazier came yesterday when he refused to sign the dispensary measure proposed for Columbia City. It is a great

prohibition victory. The governor sent with his veto a concise statement of his reasons for so doing, in which he pointed out that such a proposition endangered all the prohibitory legislation of the statute books, and condemning the State control idea as vicious and ineffective. Governor Frazier's religion is the good old-fashioned Wesleyan kind. There is widespread rejoicing among prohibitionists. The governor, in his veto message, said:

"The only ground upon which it can be claimed that the State can do to the citizen the right to engage in the sale of liquor is that it is sale is injurious to the public morals. Then if the sale of liquor by the individual is detrimental to the public morals, is not the sale by a municipality, where people are not only allowed to buy and use, but where all the people are made participants in the sales and profits, still more immoral and detrimental to the public good? * * * If a business is wholly wrong or dangerously corrupting to the public morals, prohibit it; if not, then leave the citizen free to follow it if he chooses, subject to proper police regulation. If the business is one which ought to be prohibited, then neither the State nor its municipalities should engage in it for profit * * * cannot but believe that this, if it becomes effective, would prove a serious detriment to the public good for another reason. It will introduce and establish a new system of dealing with the liquor question utterly at variance from and inconsistent with the policy of temperance legislation up to this time in operation in the State * * *

I am firmly convinced that the dispensary system, if once inaugurated and established in the State, would be a most serious measure, if not a deadly blow to the four-mile law. For the foregoing reasons I am constrained under my oath and my sense of duty to the whole people, as I see it, to return this bill without my approval for your further consideration."

The above veto of the Governor of Tennessee expresses my sentiments. We must nominate a Governor that would do the same thing if the legislature should do as the Tennessee Legislature did.

Spring Festival,

Chattanooga, Tenn., May 4-9, 1903.

On account of the Chattanooga Spring Festival, May 4th to 9th, inclusive, 1903, the Southern Railway will sell tickets from Florence, Ala., Tusculum, Ala., Middleboro, Ky., Jellico, Tenn., Morristown, Tenn., Oliver Springs, Tenn., and intermediate stations, to Chattanooga and return at rate of one fare for the round trip plus twenty-five cents. Tickets will be sold May 4th to 9th inclusive, with final limit May 11th, 1903. For further information call on any Ticket Agent of the Southern Railway.

ROYALINE OIL
THE GREAT
ANTISEPTIC

PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA &c.
25¢ 10¢ MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers medicines.

For Constipation, Biliousness and Headache, Royal Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

PRICE LIST PER QUARTER

THE CONVENTION TEACHER.....	\$0 12
BIBLE CLASS QUARTERLY.....	04
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INTERMEDIATE QUARTERLY.....	2
PRIMARY QUARTERLY.....	2
THE LITTLE LEAF.....	1
THE PRIMARY LEAF.....	1
CHILD'S GAZETTE.....	4
B. Y. P. U. QUARTERLY, in orders of 10, one.....	6
KIND WORDS, weekly, no advertisements.....	6
YOUTH'S KIND WORDS, semi-monthly.....	13
BIBLE LESSON PICTURE.....	75
PICTURE LESSON CARDS.....	24
OTHER SUPPLIES	
SUNDAY SCHOOL RECORD, complete, each.....	\$1 00
CLASS BOOKS, per doz.....	40
CLASS COLLECTION ENVELOPES, per doz.....	50

BAPTIST SUNDAY SCHOOL BOARD,
Nashville, Tenn.

A TEXAS WONDER.
Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything else equal. Its merits are wonderful. Try it, as I did, and be convinced.
REV. R. C. WHITNELL.

For Success
Attend

Harris' Business College,

—JACKSON, MISSISSIPPI.—

Established 1895.
Incorporated 1900.
Auth. Cap. \$30,000.

ANNOUNCEMENTS.

THE BAPTIST is authorized to announce the following candidates:

FOR REPRESENTATIVE.

J. C. THOMPEN.

FOR SHERIFF.

JOSEPH F. ZGERALD.

C. S. HANN.

FOR CHANCERY CLERK.

W. W. DAWNING.

J. S. FISER.

FOR ASSESSOR.

W. S. BEAL.

Personal.

—The Mississippi Press Association will hold its 38th annual meeting in New Orleans, May 7-7, 1903.

—Fanny J. Ricks Summer School for Teachers will be held at University of Mississippi June 16 to July 23, 1903.

—Being sick last week we failed to make notice that the Philomathean Society would hold its fifty-first anniversary on April 4th.

—Senator N. B. Crawford of Atlanta, Miss., has announced as a candidate for Railroad Commissioner. He will be remembered by his friends.

—Leighton goes on record for \$100 for Foreign Missions and Pickens for \$113 for Home and Foreign Missions. Good for both and good for each.

—An aged parent writes: "I was made to feel thankful on Sunday March 22nd, seeing my oldest son join the church. There is no sounding the depth of parental interest and joy."

—Rev. J. T. Graham goes from Sumner to Charleston to build a meeting house at the latter place. We trust he will succeed as the Baptists have long needed a house of worship there.

—The time to take collections for foreign missions is short. What is to be done before the Convention, must be done soon, and the money must be in the hands of the Board by April 30th.

—We acknowledge the receipt of a kind invitation from Prof. J. C. Hardy of the Agricultural and Mechanical College to be present at the formal dedication of the New Science Hall on April 17th, 1903.

—We had the pleasure of the presence of the presidents of the two Colleges at Clinton in our office at one time this week. They are happy. They have worked hard and are now enjoying the fruit of their labors.

—Through the courtesy of Dr. A. F. Watkins of this city we are in receipt of a copy of the Journal of the Eighty-ninth session of the Mississippi Annual Conference of the M. E. Church, held last December at Natchez. It shows a membership of 42,419, with 1,222 adult baptisms.

—The Old Mt. Pisgah Church has been moved into the railroad town of Pokahontas. They are building a new house at a cost of about \$20,000 and expect to worship in it on the 4th Lord's day in April. Bro. P. A. Heman is pastor. Bro. Hill seems to be one of the most active members.

Mississippi College now has an enrollment of over 200 students. At the beginning of the session many believe it possible to reach this figure, but others were skeptical. But it has been done. Great things are coming to pass, for which we thank God and take courage.

—We have just received a programme of the Fifty-first Anniversary of the Philomathean Society of Mississippi College, for Saturday 8 p. m., April 4th. Rev. James R. Hobbs, of Crystal Springs, is anniversaryarian. The orators named in their order are T. W. Green, J. I. Brueck, J. L. Carpenter.

—Collections may be classified as follows: The careless collection, the perfunctory collection, the painstaking and thorough collection, the prayerful and great collection. Evidently that only is a good collection where the church does its best. In taking our foreign mission collection, we ought not to be satisfied with anything short of the very best we can do in the sight of God.

—Of Prof. Booth Lowrey's new book Rev. Richard W. Lewis (author of "All Aboard"), Denver, Col., says: "The book was born in Mississippi, but will prove itself too big to be confined. It is daring in its iconoclasm even to the admiration of a novice. In the beginning I wondered—and frowned; in the end I smiled and wondered again. But the book has troubled me. I see your point and feel its force, but how can I best remedy my deficiencies? The book is superfluous, but I feel the need of a teacher, too. Rather the teacher—the writer. Can we arrange it?"

—Rev. J. G. Chastain, our efficient and honored missionary to Mexico, is spending a few days in Jackson. He spoke at the First Church Sunday, 7:45 p. m., to the great delight of his numerous friends. He has been on his native heath for some time, touching at various points, but will return to Mexico on the 13th. Though we were sick and in bed he called on us, and his presence reminded us of the happy days ago, when we used to roam the campus o'er at Mississippi College 25 years ago. He looks well and seems very hopeful of Mexico.

—We have just had a call from Bro. G. W. Mimms, of Utica, possibly the oldest brother among us. He will be 83 years old on May 17th, 1903. He is, even at this advanced age, the efficient superintendent of his Sunday School. He is spending several days in our city on a visit to his daughter, Mrs. Dr. Fulgham. Bro. Mimms is a fine example of large fruit bearing in old age. He has recently lost by death a son-in-law, our esteemed Brother C. W. Harris, of Utica, which he very much takes to heart. Bro. Harris will be greatly missed by the Utica Baptist Church.

Of 7,579 summary convictions to the city jail of Pittsburg, Pa., during 1902, nearly every one was treated for alcoholism. One hundred and nine suffered from delirium tremens, and seven died of it.

Spickard's One Cent Headache Cure

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.

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Long Distance Telephone No. 346.

206 E. Capitol St.

Chronic Diseases of all Ages and Both Sexes.

Dr. Jones is visiting former localities in the interest of Jackson's Healing Institute.

He tells his experience in curing diseases with a degree of pride it is true, but is not boasting.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (fourty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

References Unnecessary.

Dr. Jones is too well known to require references except from strangers. To all such he would say he will only visit such localities as have those residing there whom he has cured, and will, therefore, give references only when requested to do so. He was raised in this (Hinds) county, and now, entering his forty-seventh year of active practice, can boast of a success that is most gratifying.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homoeopathic Medical Association.
Member American Association of Official Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

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